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Editorial

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

For July 28—TRUE RELIGION

Exodus 20:7; Matthew 7:20-23; Mark 7:5-8, 8:34-36

We are so created that we truly worship only that which we sincerely respect or revere. The very nature of God is such that we cannot realize him until we come into a reverent attitude toward him. When the name of God is spoken in a flippant manner, or taken in vain, or used in a profane manner, it is an indication of an attitude toward the Diety which makes any attempt at worship a farce.

Some of the reasons why people take the name of God in vain might be explained with profit. Most children and young people get in the habit of swearing for the same reason that they take on any other adult habits—they want to appear grown up. Then a desire to impress their hearers prompts some people to punctuate their statements with profanity. This is a very strong evidence that the speaker does not have too much confidence in what he is saying.

The person above all others who needs pity is the individual who swears without thinking. First of all he excuses himself on the ground that he does not mean what he says, which reveals how little importance he attaches to his words. In the second place he has failed for so long to give God the respect due him that he can use his name in vain without giving it a thought.

Swearing is but one way God's name is used in vain. The Hebrews held in such high veneration the name Jehovah that they spoke only part of the name. In contrast to this attitude it is not uncommon to hear people in prayer use the word, Lord, in most every sentence and some ministers speak the words, Lord Jesus Christ, a great many times in a single discourse. Unconsciously the speaker may be trying to make his words more impressive and authoritative.

The man who swears second handed should come in the picture for a little scrutiny. It is not uncommon to hear an after-dinner speaker, who would not think of using profanity in his conversation, tell a story or repeat a conversation and with great gusto put the oaths in the other person's mouth. The hearers usually have the feeling that the speaker rather enjoyed hearing the other person swear even though he would not stoop to do it first hand.

Most all that we have said thus far is more or less negative and only symptoms of a deeper problem. It was not until Isaiah went into the temple to worship and saw the Lord high and lifted up that he realized that he was a man of unclean lips and dwelt among a people of unclean lips. Most people given to profanity are not found in the places where God reveals himself. Just as Isaiah was unable to see his real condition without the light from above, just so was he unable to put away his sin. It was the servant of God who touched Isaiah's lips with the coal from off the altar which brought the purification.

Witnesses in great number can be produced who had sincerely tried, but in vain, to free themselves from the evil habit of swearing. Then in their desperation, they turned to God for help and found complete deliverance. We can be grateful that the redemptive power of God's grace is available today just as it was in the days of Isaiah.

Questions:

If a child has learned to swear, how can one help him overcome it?

Do some young persons swear as a method of defiance of their parents?

Does this habit sometimes develop because they feel the religion of their elders is futile?

P. M. T.

For August 4—Jesus and the Sabbath

Exodus 20:8; Mark 2:23-30; Matthew 12:9-13

THE LAW OF THE SABBATH

People who frequently drive on strange roads seldom object to the road signs that mark the way, especially the ones that warn of serious hazards ahead. In fact, these terse commandments are most welcome to a careful driver.

The road sign is placed there for our correction and admonition. Most people would profit greatly if they could only come to see the commandments in the same light. Just as the road sign in itself is helpless, so also are the commandments helpless to correct our conduct. They can only point the way to safe driving by faithfully pointing out the pitfalls.

From the time of the Exodus from Egypt, the Hebrew people have kept the Sabbath as a memorial. The cessation of all unnecessary labor, and the gathering for worship on one day out of seven, constantly reminded them of God's presence and care.

D. Elton Trueblood says: "It is the common human experience to need to be reminded of what we know to be true. To provide the needed reminders is one of the chief functions of the glorious rhythm of the week, which the Sabbath makes possible, and the services of public worship, which the institution of the Sabbath facilitates. We may be convinced that humble service is better than strutting power, but our dedication to the right way is greatly enhanced if we hear again the great words of the Bible or join in singing with our fellows the classic hymns which have supported the resolves of frail persons like ourselves for hundreds of years. Perhaps I have known it already, but I am wonderfully helped by hearing once again, 'The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.'"

While it is true that Jesus opposed the interpretations and traditions the Hebrews had accumulated around this commandment, there is no evidence that he tried to abrogate the Sabbath. To be sure, Jesus was grieved that his people were more anxious about tradition than they were about downtrodden humanity and it was against these notions of men that Jesus spoke out in such strong language.

Friends have insisted that all days were alike holy. This did not mean that they disregarded the first day of the week, commonly called Sunday, as a time to refrain from labor and assemble at a place of worship.

Robert Barclay said: "But first, forasmuch as it is necessary that there be some time set apart for the saints to meet together to wait upon God; and that secondly, it is fit at some times they be freed from their other outward affairs; and that thirdly, reason and equity doth allow that servants and beasts have sometimes allowed them to be eased from their continual labour; and that fourthly, it appears that the apostles and primitive Christians did use the first day of the week for these purposes; we find ourselves sufficiently moved for these causes to do so also, without superstitiously straining the scriptures for another reason: which, that is not to be there found, many Protestants, yea, Calvin himself upon the fourth command hath abundantly evinced. And though we therefore meet, and abstain from working upon this day, yet doth not that hinder us from having meetings also for worship at other times."

Questions:

What did Jesus mean when he said he was Lord of the Sabbath?

Why do the Seventh Day Adventists insist that the Jewish Sabbath is the day to keep holy?

Is it necessary for businesses such as a dairy to operate every day of the week?

P. M. T.

THE AMERICAN FRIEND

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EDITORIALS

Geo-Quakerism

In recent years a new science known as geo-politics has been placed on the educational curricula. It depicts the social and political life of men in terms of their geographical surroundings. It recognizes mountains, rivers, seas and deserts as determining factors in what people think and in the way they become related to one another in community life. It is the science of politics in the light of geography.

The natural barriers which have rimmed an area of human beings and the physical features around them have helped to create their manner of life. Their social customs and group habits have hardened into patterns. Generally they have been adopted by the community because they were needed or because they seemed to work. Later generations have inherited them with a kind of respect that made them seem like norms to which all people on earth should ultimately conform. The sociologist calls them folkways and mores. The patterns vary from extremes to those of slight differences as between a coastal and an inland state in America.

As a student of cultures would view it, it is not a matter of appraising one as better than another, for there is no absolute "best" in our varying patterns of life which so richly adorn much of the surface of earth.

As Applied to Friends

Like geo-politics and in keeping with its principles, there is a way of viewing the life of Quakers from Central Europe, across America and into Asia that might be called "Geo-Quakerism." Our wide varieties and many of our problems are partly caused by our geography. The long, weary miles, the barriers of mountains, seas and distances have not only isolated us from one another, but also have insulated us from currents of fellowship.

The result has been a variety of practices and expressions that are more closely related to our physical circumstances than we have realized. Communities and Meetings have tended to develop habits in keeping with their needs. Having developed their patterns of life, they have also tended to standardize them and make them static norms to which everything called Quaker is asked to conform. We have not always realized the divergencies of need which gave rise to our separate customs, nor does our imagination lead us to see that in other surroundings any Friend might well have followed a different pattern of life.

One does not need to leave America to find the evidences of "Geo-Quakerism." More than we realize, geography has done more to set separate trends of thought and expression than have the leaders of the past to whom our divergencies are often credited. The influences have been many and important, but geography has been one that is easily overlooked. Historically, in the rural areas of the Mississippi Valley and certain coastal regions, the distances were great, particularly before more rapid transportation came. The traveling Friends were few. Fresh leadership and new voices in a Meeting became important. Upon such help depended the very existence of the Meeting and the Quaker community. Finally it was felt that this could not be left to chance. Those Meetings which chose to hold to the traditional form, for the most part, disappeared as the restraining elders died. If it were not for the planned leadership called "pastoral" there would probably be very few Friends Meetings in many rural areas today, especially in the Mid-west.

Pastoral Meetings are, of course, not confined to the Mid-west. They are to be found in several states along the Atlantic and Pacific seaboards. Perhaps ninety-five per cent or more of the Five Years Meeting consists of Meetings with the pastoral form.

While this was developing in areas marked by great distances geographically, Friends in more closely populated areas and in cities, forming a kind of Quaker colony, continued their traditional practices. Travel between these groups was easy and frequent. The need for planned leadership seemed less needed, and the settled practices continued. Furthermore as geographical influences have changed by the growth of large cities and a greater facility of travel, certain Meetings find an adequate ministry in their own group and through traveling Friends. Their Meetings are based, not upon tradition alone, but also upon a concept consciously observed.

From Form to Reality

As the years have passed, Friends have met one another in conferences on common concerns. Twenty-

five years ago the question of pastoral and non-pastoral described a line of tension, not always mild. Today a gathering, such as the Five Years Meeting, assumes the different needs of different areas and the consequent forms of procedure.

By whatever form — pastoral, non-pastoral or secretarial—the emphasis on worship as communion with God has increased. Not the spoken word as an end in itself, but the divine word as inwardly given has been the increasing theme of our ministry. We now know generally that there is no longer a line of rightful tension. We surely know that we have more important work to do than hold arguments over forms of life and expression. We have a message to share, on the transforming love of Christ and his saving power to a world that is chaotic, confused, and lost. We know that the orderliness of the kingdom of God is the only pattern by which we can direct our world life. It is the imperishable gospel for a world that will perish without it.

We also have a service to render. We must avoid a divorcement of message from life. There is no vital message for our world that is not incarnate in the message bearer. This means that we must bring a service of Christlike love into the post-war rubble of earth. It must be brought in terms of food and clothing, but with a "plus" by which love works toward a redemption from human sin, defeat and misery.

The Five Years Meeting must rise to this opportunity. It will require from us a seriousness about our program in outreach and inreach, in missions and in education, at home and abroad. Our geography is changing. Seas and skies are becoming rapid transit highways. Our Quaker "basins" are being smoothed out to give us *one* world under *one* God and hence *one* humanity for whom Christ lived and died. Therefore we have *one* task and *one* fellowship to that end.

If we do it well our pastoral and other leadership must be drawn together in common effort. No sectionalism, not even that of Yearly Meeting self-sufficiency, can finally suffice for an adequate impact on our world. Yet this concern must arise from our local and Yearly Meetings. From the Atlantic to the Pacific, the Five Years Meeting must assume an unapologetic, confident place in the Society of Friends on earth. We have our contribution to make. To recognize trifles for what they are and at the same time to descry issues and respond to them unitedly is a Christian imperative upon us. Let it not be said by our children's children that in this awful, wonderful time we spent all of our energies in quibbling. There is no evidence that we shall. It would result in our death if we should.

Rather let it be said that in this day a new geography and a wider message broke upon the vision of this generation of Friends in dimensions no less than John, three-sixteen. May it also be said that a new integration of message, life and work brought us into a *total* service for a common redemption through Christ and into the power of his living presence.

From Puritan to Pioneer

It was an editorial as well as secretarial privilege to visit Nebraska, New England and New York Yearly Meetings in order, during June. Beginning with Nebraska we went from broad, generous plains to the timbered hills and winding roads of Massachusetts and New York.

Historically we were in reverse, for it was in the New England states that Quakerism made its first contacts in America, throwing the slim but persistent forces of its rebel saints against the "troops" of an intolerant Puritanism. The chief "battle" was waged on Boston Common where expelled Quakers returned again and again after expulsions, until one, Mary Dyer, walked with two Quaker men to the gallows where they "did hang as a flag," symbol of a price paid for religious freedom. By her death other Quakers were inspired to dare the worst that Puritan brutality could do. The Quakers lost "battles," but won the "war."

Following chapters of the Quaker story led through Pennsylvania, North Carolina and thence to the Northwest, with Nebraska being the newest Yearly Meeting in the Five Years Meeting. The Puritans had lost, the pioneers had won. The conquest of the West became a problem of migration—barriers of distance to be overcome.

An important event, coinciding with Nebraska Yearly Meeting, was the twenty-fifth year of service by Ora W. Carrell as President of Nebraska Central College. In the Commencement exercises and in the Yearly Meeting sessions his faithful service was marked by appreciative testimonials, including a letter from Governor Griswold. The cordial, enthusiastic spirit of Nebraska Friends was encouraging and enlisting. Their attitude seemed to reflect to visitors the spirit of "come again." There was a warm, vibrant spiritual life in the sessions.

New England Yearly Meeting held at Andover, Massachusetts, was marked by a "post honeymoon" spirit, as someone remarked, after the union of Friends last year in a reconstituted Yearly Meeting. The stir of Yearly Meeting consciousness by Young Friends is particularly encouraging.

New York Yearly Meeting met by beautiful Keuka Lake near Geneva. A new program for the improvement of Oakwood School marked a special advance. A serious circle of Young Friends also gave promise of new chapters in the future of New York Friends. The Yearly Meeting is also attempting a serious effort in Christian Education by the employment of a part time worker.

From the plains to the hills, from the newest to the oldest, we were impressed with the sense of belonging and the importance of knowing the common heritage of spiritual life which no facts of geography can destroy. It is true that each of our Yearly Meetings pays the price of distance from the others, but something which was created in the new birth of George Fox and the dearly purchased freedom through Boston Common should hold us steady in the face of far more disastrous forces than Puritanism ever presented.

E. T. E.

Struggle for "One World"

By Thomas E. Jones

(One of a series of devotional talks given over the radio)

THIS is the third of our discussions on the four fundamental beliefs by which we have lived and which will guide us safely over the uncertain years ahead. The conviction which we will discuss today is that *A Spiritual Universe and an Infinitely Valuable Individual can be Realized More Fully through Group Experiences.* It is the group that enables the individual to realize his capabilities, and it is the group that can shape his destiny. At this momentous hour in the history of the world, we are conscious as never before of the power of the group. Mingled with our joy at the end of World War II is a sense of concern and responsibility — concern that the group may be following the spiritual foundations of a democratic society, and a responsibility to carry out these purposes to their fullest realization.

From the victor nations comes a fresh dedication to the spiritual rather than the political foundations of democracy. For it is belief in the dignity and individuality of men as children of God that the basic difference between democratic and totalitarian ideals is to be found. For these ideals men have again fought a war, and for them they are fashioning the peace. Now that the fighting has ended, the struggle for the human soul must go on. This struggle is a never ending one. It comes from the people themselves and cannot be imposed upon them. While honest differences may exist as to the means of accomplishing the goals sought, there is no question of the oneness of the peoples in their struggle for a free world.

And from the defeated Emperor of Japan comes the recognition that a new order in the Far East has begun. This has not come in the way he and his military overlords anticipated, but it has come; and he is admonishing his subjects "to unite their total strength with the democracies in constructive achievement." "Cultivate," he said, "the way of rectitude, further nobility of spirit, and work with resolution, so that ye may enhance the innate glory of the Imperial State and keep pace with the progress of the world."

These solemn pronouncements remind us that there can be no return to the status quo before the war. A major earthquake has shaken down the old order of things. There is no use expecting now or later, some easy reconstruction of the world. We must all be ready for new conditions of life. The time to begin the rebuilding has already come. Persons who believe in the spiritual essence of the universe and in the infinite worth of human personality must work together in a victorious community to substitute order for chaos and creation for destruction.

In undertaking this world-wide reconstruction, it is not sufficient to depend upon theological restatements of inherited beliefs or on political blueprints drawn up by power politicians. Sound reconstruction must arise at those points where faith and action unite. In thousands of communities in the Orient and devastated Europe, men must live and work out afresh their theological and political convictions. In facing this new responsibility, men must be sustained by a validating experience of the presence of God in their lives. In such a circumstance, Peter and John answered the priests and the captains of the temple and the Sadducees, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard."

Basis of Authority

Persons with such convictions have discovered a fountain and a source of life. They have become as John Hughes calls them, "Authentics." Their innermost beings must be God-centered. They must reach across time and space in a living manifestation of the Eternal "Now." Their confidence grows out of non-predatory individualism and group desires in which initiative is stimulated and choices clarified in a progressive march of human endeavor.

The basis of authority for such world-rebuilders rests not on legal precedents, court decisions and church ritual, but upon the requirements of right living in a changing society. These requirements are determined both by the convictions of individuals and by the careful balancing of points of view arrived at in freedom of thought and group discussion. Maintaining confidence in that of God within every man, rebuilders allow for differences in thought and action. This grips them together in a beloved society that is guided by the power of God. Moreover this reveals a bond of justice that becomes increasingly effective, the more inclusive it is. Truth is discovered in the convictions of life's essential wholeness. Fact and value are brought together in a deepening understanding of the world and of human personality.

Again, the character of judgment of persons committed to the progressive revelation of God's will in a changing society rests upon a sense of the presence of God in every situation. The more completely the individual is filled with a consciousness of the guiding presence of the Eternal on the one hand, and the understanding of the material universe on the other, the more balanced his judgment becomes. As Dr. Edwin Aubrey says, "This balance is not that of fixity, but of equilibrium attained like a tight-rope walker, by extending the balancing pole of reason to the uttermost ranges of human thought and Christian faith."

The grouping of individuals into a fellowship practicing an attitude of suspended judgment and tolerance is, however, not enough. Useful manifestations of the Spirit of God must be geared into the realities of significant work. People must plan together and strive without ceasing to make their dreams come true. They must experiment with newer and better methods of translating the love of God into human life. They must discover fresh techniques for working with people without undermining self-confidence and individual responsibility. They must understand the value of humility not in its false and prating sense, but in its genuine, fundamental essence, where the individual becomes merged with the eternal spirit of love and concern for others.

In accord with this belief that personal worth can be evaluated and related to the needs of our time, the United Nations' Charter has been developed. The millions of youth who at home and abroad have struggled to provide the democracies with another chance, insist upon their own participation in the construction of an enduring peace. These young people do not intend again to become victims of a machine age, which in pre-war years hunted them down in herds of steel and plastic creatures, from adding machines to huge newspaper presses. Imprisoned in a corral of economic dependence, and intimidated with snorts of steam and exhaust pipe grunts, these young people now look for security, status and home life, to those responsible for developing the world community.

Analyzing conditions facing American youth ten years ago, President Edmund E. Day of Cornell University declared,

"It is when dealing with the problem of unemployment, that American youth is most likely to show traces of resentment. To them a full-time job is final and convincing evidence that at last adulthood has been achieved and independence established. They consider that they are entitled to the opportunities and satisfactions of home and possessions which their fathers enjoyed." Now that they have directly or indirectly participated in two World Wars, these youths return from the various fronts with a more definitive understanding of the meaning of democracy. They appreciate its deficiencies and strengths. They are determined that whatever lies ahead, their full and free participation in America's greatness and its inevitable place in the world shall be realized.

An Awakening World

In the face of this situation, it is incumbent upon the churches and the schools to provide the basic understandings which make for a sound society. Individuals have to be related to other people through improved methods of communication. Their language, art, music, and religious ideals need to be explained and foreign students, business men from other countries, as well as social and religious leaders coming to this country provide a basis for mutual understanding and world fellowship. But this fellowship, to become significant, must reach down into the inner recesses of human personality. Its foundation goes down to individual responsibility and faith in a God who is the common Father of all races, nations, and cultures. The "Imperial Rescript" of surrender which we heard last summer ushers in a new era in political and religious relationships between Europe and the hundred million Japanese. India, awakening to national consciousness, challenges the power politics of the West, and raises the hopes of the victorious Labor Party in Britain, and multitudes of workers in Russia for a unity of plan and effort in building the "one world."

The darker races of Latin America and Africa as well, are stirring into fresh life. They are becoming conscious of a destiny that reaches beyond the borders of the tribal communities which they have traditionally occupied. They are asking to be heard. They have ideas and cultures, philosophies and religious loyalties which they wish to share with other races and nations. They are no longer content to take orders but, in mutual confidence, they are willing to work out a common destiny worthy of free peoples. Recitation of pious platitudes will no longer suffice. These people, like submerged classes and racial minorities in our own country, desire to work things out together. Like those who have served their country on various fighting fronts, and young people who ask for economic security in the post-war period, these minority peoples ask for equal opportunity in obtaining an education, establishing a home, participating in government, and helping to build the world on the larger dimensions envisaged by the Charter of the United Nations.

In discussing this situation with a brilliant youth from Sierra Leone, who had taken the highest honors at Oxford and Cambridge, England, he assured me that his generation in Africa did not ask for equal and separate status with white administrators and business men, but for an opportunity to achieve the highest and best of which they were capable. Technical skill, social understanding, and spiritual ideals were the goals for which successful white or colored people should strive in his country. Merit alone, he said, should be the criteria for judging whether a native colonial could sit in the British Parliament, or a British officer could preside over a court in Sierra Leone. Whether this appraisal of a British colonial situation is applicable in other areas of the post-war world, we are unable to say. But it is clear that if the basis for a successful community of nations is to be found, men must believe in the spiritual oneness of all mankind, in the infinite worth of individual representatives of various racial and national groups, and the possibility of common understanding and group fellowship derived from a courageous and persistent practice of the presence of the Living God.

Holding to this belief, may I ask that we unite our hearts and minds in a petition for greater wisdom, deeper courage, and more profound faith in a God who can overcome the differences that have separated us, and who, in His own good time, can bring us into the full realization of the beloved community, which through His beloved Son, may be established in our midst.

Friends and Community Ministry

By Paul Younger

With the articles by J. A. Morris Kimber, April 18, Florence Crannell Means, April 4; Bruce Hadley, May 16; and Harold N. Tollefson, May 30, we have an expanding portrayal of patterns of local Meetings within which Friends are working. This article by one who ministers to a community type of church will add to the portrayal. Other types will be presented in following issues.

INASMUCH as others have written concerning the relationship of the Friends Meeting to the community, I thought it might be profitable to share also some conclusions reached as the result of twenty years experience in community church work.

As I think back over the years, I am not very deeply convinced that what I have done has helped very many people to become good Quakers but there is evidence that at least some have become good members of the Kingdom, which after all is the primary interest, I believe, of any spiritual ministry.

It has always seemed to me that Friends are very suited to carry on community church work and I have always held to the teaching and put to the test, "Whosoever shall lose his life shall find it." I must confess that some of the procedures which I have advocated from time to time may have violated the "letter of the law" and, in the days of my grandfather, might have caused me to be dropped from the Meeting and perhaps from the ministry among Friends, but my deeper convictions are that the "spirit of Friends" has been preserved and so, without apologies for what I have done, may I explain.

The Basic Problem

I discovered that the average Friends Meeting was more interested in preserving the Bible School as something separate and apart from the Monthly Meeting, or church as it is commonly called among some, and that the Ministry and Oversight body was usually quite far removed from the real center of activity. I found also that the Missionary Society, sometimes called "The Ladies Aid," was securely preserved as separate and apart from all other units operating under cover of the meetinghouse, and that many other interests were organized in such a way that the Clerk of the Monthly Meeting would never think of asking for a report on their activities. I was led to wonder and indeed to pray much concerning the spiritual ministry performed by the Meeting. I am also wondering if this has been the concern of many a thoughtful Friend. If so, you have doubtless raised the question, "What, after all, is the function of a Friends Meeting, or any other religious group for that matter?"

In considering the question, strange as it may seem, I have found a unanimous answer, and should you disagree with what I am about to declare, you will be the first to my knowledge. Of

course, you have the right and I shall be glad to know of your convictions. The function of the *Church* or, if you choose, the Meeting, is: first, to promote the worship of God; second, to provide for Bible study; third, to encourage Christian fellowship; and fourth, to render Christlike service. May I, therefore, state that any effort toward a spiritual ministry in a community should gather up these four into a functional program wherein what happens in the lives of people is of much more concern than what happens to the Meeting, as an organization.

PROGRESS TO DATE

It is more than ten years since the Ramona Park Community Church at Alhambra, California, adopted this four-fold functional program. Much that I am continuing to state is taken from the "Guide" under which we operate.

In place of the loosely thrown together organizations or group of organizations commonly found in a given Meeting, the entire program, covering all that is done on Sunday and during the week, is brought together into a closely united and coordinated whole. Every effort to help children, youth and adults is included in one ministry directed toward helping the home to perform its spiritual function.

When put into operation, this results in a five-point program wherein administration finds its place along-side the functions of worship, study, fellowship and service.

Every unit in the church, whether it be a class, a department, a club, a society, or an organization, naturally thinks of its work in terms of the five-point program and it is found that all of the necessary activities can be classified under one of the five heads, namely worship, study, fellowship, service and administration. It is naturally expected that some of the units of activity will emphasize more strongly one phase of the program than the others. Nevertheless no unit can be said to perform its full function unless it has a well-balanced program, including all five points or functions.

It is further discovered that some units operate primarily in the interests of children, others for youth and still others for adults but often the entire church family can be included.

Correlation is affected by gathering up into one program all of the activities concerned with the welfare of children, thus avoiding duplication of effort or the omission of some important ministry, or a lopsided program which may result if units of activity go on their own, unsupervised. This requires a council on children's work and a director of the program. The same is true concerning the program for youth and for adults.

In this manner the entire efforts of the Meeting will focus upon helping its members whether children, youth, or adults toward full participation in a well-rounded program. Also, through the planning of the three councils and the efforts of the three directors, the program of the church is related to other activities in the community, sponsored for the good of its members, such as the school's parent-teachers organizations, character building clubs, coordinating councils, church councils, etc.

THE FIVE POINT PROGRAM

Without going into detail, but in order that you may catch a glimpse of the full scope of the program as conducted under the functional plan, please note the following:

(1) Worship. The Worship Commission has charge of the research study in connection with the worship life of the church, and of making recommendations from time to time with regard to development of worship atmosphere, meetings for worship, worship training, music, worship materials and devotions, both public and private.

(2) Study. The Study Commission has charge of heading up the activities of the church with regard to teaching and the training of teachers, courses to be used, curricula, programs, preaching, library, leaders and the interest of parents in the teaching program of the church.

(3) Fellowship. The Fellowship Commission of the church has charge of studying the needs and making recommendations with regard to those phases of the program which have to do with visitation, calling, church courtesy, memberships and invitations.

(4) Service. The Service Commission of the church makes observations and studies the needs of the church along the lines of projects, cooperative work, both personal and group work, stewardship in the broad sense of the word, considering local, community and world ministry to the various needs as they arise.

(5) Administration. The Administration Commission of the church has the oversight of all activities necessary in carrying out the program of the church in connection with property, finance, publicity and records. In other words, it is the business commission of the church.

Thus it is that the ministry of the church is coordinated and correlated into one program. There is only one organization and seldom is there a need for the appointment of a committee since every phase of the work of the church is included under one of the commissions. The church operating as a united body of Christians, meeting the needs of every individual who can be inspired to cooperate with the church in becoming and being Christian is the goal.

CANCELING OUT THE GOOD

A few years ago I was watching a chalk artist draw a picture of the great sand dunes near Lake Michigan. Just as the picture was coming to the place of perfection and we were beginning to see the reality, he, with one stroke, smeared the picture from one side to the other by placing a black chalk flat on the paper and giving it a big stroke that ruined the entire picture.

I hated to see the artist spoil the picture so quickly, but I have seen life artists who were professing to picture the Christ in everyday life, spoil the likeness just as quickly and with as irreparable results as did the chalk-artist of the Sand Dunes. It was not that they wished to spoil anything that was beautiful or that they had any designs against their Master, but for some reason just when the picture was coming to its full beauty they let it become marred in one thoughtless moment.

The farmer who was trying so hard, trying with all his strength, to present a living likeness of the Master spoiled it all in a short fit of uncontrolled anger. The housewife spoiled the picture when the wind whipped the freshly washed clothes off of the line into the dirt. The gardener who found the gate open and the neighbor's chickens in his garden acted and spoke in such a way that those who looked on saw the picture fade into confusion and unreality. Not that they wished it, but at an unguarded moment they spoiled its attractiveness, much to their own sorrow.

Things, with no reasoning power, have a way of causing us to make the wrong lines, but they are not as powerful as are the actions of people. Man has a way of showing his distrust and disgust at some human action. Home keepers need to be on their guard or the mud tracks of a loved child will cause them to mar the picture they are trying to create. Teachers who are set to guide young life into the fullness of life and learning sometimes spoil their picture of Him, whom they serve, by letting students so aggravate them by some small action that they show their inability to keep cool under the strain that is a part of their task. They know that the picture has been spoiled beyond repair but worse yet is the fact that their students also know that the likeness is not true.

Christian workers sometimes in their effort to bring the likeness of Christ into reality in their communities spoil their picture by the wrong methods or by lack of care in the lives of other people who are also trying to picture Christ in a manner that will make him attractive.

ERMIN C. PERISHO

The Scientific Approach to the Alcohol Problem

Radio Broadcast over Station WCAL, St. Olaf College Station

By Millard Jones

ONE of the most encouraging phases of the present approach to the alcohol problem is the interest manifested by various scientific groups. For three consecutive years, Yale University at New Haven, Connecticut, has conducted a summer school on alcohol studies through its department of applied physiology. A similar course will be offered to a carefully selected group of people this summer. A group of scientists, many of them associated with Johns Hopkins University at Baltimore, Maryland, have formed an association which they call The National Committee on Alcohol Hygiene. This past winter, The Center for Continuation Study at the University of Minnesota conducted a three-day Institute on Chronic Alcoholism under the sponsorship of the Hennepin County Bar Association.

This interest in the alcohol problem is due, for the most part, to one thing; namely the rapid rise, almost to epidemic proportions, of alcoholism within recent years. Yale scientists estimate that there are between seven hundred thousand and one million alcoholics in the United States now; that there are approximately two and one half million excessive drinkers; and approximately fifty million users of beverage alcohol.

The scientist avowedly, does not propose to submit to the people of the nation a solution for the alcohol problem; neither does he propose to enter into a crusading movement of any kind to eliminate the causative factors in the problem. He simply proposes to study the problem from the standpoint of objective scientific research and observation. His purpose is to find out as many of the facts as he can and pass those facts on to the people that they may seek the solution to the problem. In other words, the scientist is interested in finding the tools with which the people may work in the building of a civilization in which the problems of alcoholic indulgences may be reduced to the lowest possible minimum.

Facts Sought in Many Fields

Because of the very nature of the case, the scientist cannot be either "wet" or "dry" in his investigations; he must seek all the facts regardless of what those facts are. He cannot let personal prejudice or convictions color his investigation. He must be unbiased, open-minded, yet accurate in his investigations and presentation of his discoveries. This is as it should be. The fields of science in which information is sought on the alcohol problem include all those sciences which have to do with life. They include chemistry, physiology, psychology, psychiatry, sociology, anthropology, political science, medicine, and many others.

The chemist seeks to discover the nature and characteristics of alcohol, its reactions on various substances, its affinities, methods of production and constructive uses in industry. The physiologist seeks to discover how alcohol affects the various organs of the physical organism and thus how it affects life itself. From the field of psychology we seek knowledge of the effects of alcohol on the nervous system and mental behaviours. The psychiatrist seeks to unravel the personality tangles to find why alcohol affects different people in so vastly different ways. His field is alcohol and personality.

In the area of sociology we seek information on the social results of the beverage use of alcohol. How it affects the home, the church, the school, the community, the nation, the economic aspects, poverty, unemployment, waste of resources, the political aspects of the problem, juvenile delinquency, crime in general and alcohol, family life, alcohol and divorce; all of these are phases of the sociological study of the alcohol problem.

Anthropology traces the drinking habits of various civilizations from that of the tribal primitive life through the various stages of development until the present and seeks to explain why drinking habits are fastened on societies of various types. Why do certain societies drink wine, others drink beer, and others go in for hard liquors? This question is in the field of investigation of anthropology. By knowing the historical background of the alcohol habit we can discover methods of solving the problem in our civilization.

Political science deals with the problems of government and its effort to solve the alcohol problem. The policy of legal suasion is certainly in the picture as we deal with the alcohol problem in such phases as methods of distribution, license, taxation, governmental supervision, political corruption, legislation, enforcement of laws and regulations, etc.

The medical man is interested in the alcohol problem because it affects the health of the people. He seeks knowledge, not only as to how alcohol affects the human organism, but how to treat and cure the diseases commonly called the "diseases of alcoholism." The medical man wants to know all he can learn about the pharmacology of alcohol, its use as medicine, its effects on tissue, organs of the body, the blood, heredity, etc. Some time the medical profession will get around to studying methods and means of the prevention of alcoholism.

So you see, the problems of alcohol affect many phases of life and information from many fields of science must be available if we are to adequately meet and solve the problem.

Science has made some rather astounding discoveries as to the various effects of alcohol upon the personality, the home and the family and upon society. As the Yale scientists state so frequently, "There is so much of bad that can be truthfully said of alcohol that there is no need for exaggeration." The vast bulk of the evidence indicates need for an early solution of the alcohol problem; it shows that while there may have been some mitigating circumstances in primitive societies to a degree justifying alcoholic indulgences, there certainly is no place for beverage alcohol in a complex, highly-mechanized, interdependent society such as ours.

Search for Cause and Cure of Alcholism

The approach of most of the scientists now considering the alcohol problem is that of the alcoholic. A search for the cause and cure of alcoholism is the phase of the investigation that is now receiving the main attention. Rehabilitation of the person who has gone so far in his drinking that he is now powerless to do anything about it, to many, constitutes the chief problem today. A search is being made for the answers to the following questions: Why does he drink? Can medicine cure the alcoholic? Does the cure lie in the field of psychiatry? Can the alcoholic once he is cured, ever drink again and not lapse back into alcoholism? As the study progresses, other questions will appear.

For the present, at least, scientists are thinking of alcoholism as a disease—a personality, mental or physical disease—they are not sure which, possibly all three. Is it a disease resulting from a long period of irritation of a twisted or warped personality with alcohol? Would the symptoms of the same disease appear without alcohol? Is drinking a symtom of a more serious mental or personality disorder? The answer to these questions will place us much nearer the cure for the disease of alcoholism.

It is now necessary for the scientist to investigate all phases of the problem of alcoholism. He must carefully and painstakingly study the mental attitudes of the patient. He must study the home

and family life, the economic status, and the social relations of the alcoholic. All these phases may, and likely will yield information on the problem.

NEED FOR PREVENTION

Sometime in the not too far distant future, we hope, attention of scientists will be turned to prevention of alcoholism. To my own mind, and I am not a scientist, it appears that the chief contributing factor in the disease of alcoholism is beverage alcohol. What may develop in a twisted or diseased or maladjusted personality without the application of alcohol, is conjecture, of course, but it does seem very unlikely that alcoholism will develop without the use of alcohol. The same is true of typhoid. The physical weakness, or susceptibility, may be present, but typhoid is very unlikely unless typhoid germs are ingested. The germs make all the difference. Many people suffer cuts and wounds of various kinds but only those infected with the tetanus germ have lockjaw. Does that same logic apply in the case of alcoholism? The disease is caused by no germ; it is precipitated by beverage alcohol which sets in motion those physical, mental and personality forces resulting in alcoholism. Without beverage use of alcohol, there would be no alcoholism. What then is the procedure to prevent alcoholism?

Alcohol is used to relieve personality tensions and anxieties because it is easily available and comparatively cheap. Thus the easy accessibility and comparative low cost of beverage alcohol results in a rapid rise in alcoholism; some authorities estimate as many as sixty thousand new cases per year.

By the way, before we leave the air, would you like a small pamphlet on the effects of alcohol on the human body? We have such a pamphlet. It was written by Dr. P. M. Glasoe, head of the Department of Chemistry at St. Olaf College, and is entitled *A Bull in a China Shop.* If you will write to Station WCAL or to the office of the United Temperance Movement of Minnesota, Inc., 420 Lumber Exchange Building, Minneapolis, Minn., we shall send you a copy free.

Thee Did It, Emma

A Tribute to Emma Phillips Martinez

By Hiram Hilty

ON the 16th of May a rare soul left this earthly habitation to enter another more excellent one in which her mind had been steadfastly fixed for many years. Emma Phillips Martinez, missionary extraordinary, closed her Bible and her books for the last time.

There can be no doubt about her having been an extraordinary person and having had a life full of unusual experiences. It was my privilege on numerous occasions to listen to her as she recounted those experiences in a period of her life when the past was much more vivid and important to her than the present. I shall be frank to admit that at first I was chagrined by her talkativeness—a trait so commonly found in elderly people—but I soon discovered that mine was an unusual privilege.

I shall leave it to others to give a chronological account of her life. What I want to do is to set down some of her outstanding traits and some of the outstanding incidents which she related in such an exquisite way. I know, for example, that as a girl she felt a vocation for teaching, and typically, immediately did something about it—she became a teacher. Thoughts became deeds in Emma Martinez's life.

While she was a Hoosier by birth, one of her early episodes was in Oregon. Oregon was at that time a very primitive place and she never failed to mention, in telling of it, of the extraordinary muddiness of Oregon mud. If I remember the story correctly, she had gone to Oregon on a visit, but when she was told of a Quaker community upriver that was without a school, she took a boat and placed herself at their service. It was her privilege to organize the first public school in Newberg, Oregon.

Among the youngsters who scraped the mud off their shoes before coming in to school (and it is a certainty that they did so because any school of Emma Phillips' would be immaculate) was a wistful little fellow who was to go far in the halls of Quakerdom. For a generation he weighed and sifted and forged Quaker thought in a little upstairs room in Richmond, Indiana. His name was Walter Woodward.

Another pupil of unusual talent graced that little schoolroom. He must even then have been making pencil sketches and without doubt the engineer in him received appreciable inspiration from the relentlessly methodical young lady who ruled the schoolroom. And while it was a public school, his birthright Quakerism must have been urged on toward convincement by the earnest Quaker lady who impinged herself upon his mind: no one could ever have ignored Emma Phillips. This little fellow also went far in the councils of men: he was an orphan boy named Herbert Hoover.

Emma Phillips also taught at Fairmount Academy in Fairmount, Indiana. It was while she was there that she felt called to be a missionary. Since thought and deed were one in her, she at once resigned. Her superintendent, not knowing the reason, tried to persuade her to return—she could have more salary, another room. Wouldn't she reconsider? But it was not a part of Emma Phillips' character to reconsider. A thing was well weighed and then decided—once for all.

She went to Mexico without knowing what salary she was to receive. It was a pittance compared to her old salary, yet I am sure she never regretted having made the decision. She wished to serve her Lord as a missionary—and a missionary she was.

Being an "innocent abroad," she at once sought to bring American culture and custom to bear on Mexican lives. She had a passion for order—and here she found disorder in the mission school itself. It was a girls' boarding school, and the girls scattered their clothing all around over the dormitory. Emma turned to the saintly Quaker lady in charge and suggested, ever so politely: "Wouldn't it be a good idea to put up hooks for all the girls and have them hang up their clothing in an orderly fashion?" The Quaker lady politely feigned to be impressed by the extraordinary originality of the girl and replied with a smile: "That's a *good idea,* Emma. I hope thee can carry it out." Whenever I, a novice on the mission field, became obviously enthusiastic about some new idea, Emma Phillips Martinez would repeat this story to me.

When the American Friends Board of Missions was organized and the mission opened in Cuba in 1900, it was Emma Phillips, now a veteran in Spanish, who conducted the first party to that newly liberated island. Among the group was a young Mexican, Francisco Martinez, who became her husband. He was later killed in a railroad explosion in the Mexican revolution. She never ceased to mourn him. The history of her work in Cuba since 1900 merits a sizable volume. She worked unceasingly—and demanded relentlessly of others.

Those who were merely naughty and had committed no unpardonable sin received different treatment from idlers. A prominent Cuban Friend, a lawyer and professor, declared that had it not been for her insistence that he study and make something of himself he would have become an idle loafer. Teachers, businessmen, politicians, doctors, plain citizens have repeatedly told me that they were "brought to" by a thorough reprimand from Mrs. Martinez. In forty-five years of teaching, her pupils have scattered all over the island and everywhere I go I receive grateful testimony to her life and work.

Her pupils have scattered also to the United States, borne by an extraordinary wave of emigration in recent years. The American consul in Antilla had the custom of automatically approving the visa of anyone who brought a recommenda-

tion from Emma Martinez. If anyone came to her whom she thought would not make a desirable citizen, she did not hesitate to say, "No." But she "Yes" to so many that at Christmas time and on her birthday her table was piled high with greetings from Germany to Japan and all the islands in between. She was immensely proud of her "children and grandchildren" as she called them and was deeply appreciative of their remembering her.

At Puerto Padre, where she spent the greater part of her life in Cuba, she ran an excellent elementary school of around one hundred pupils and ministered also to a congregation that was not small until the recent emigration set in. It was of a highly Quakerly spirit and was notable for the excellent lay participation.

In 1942, the City of Puerto Padre declared her to be an "Adopted Daughter of Puerto Padre." A trainload of students from the "Colegio 'Los Amigos'" in Holguin, of which she was a founder and whose headmaster is a former pupil of hers, came in gala uniform and put on a stupendous parade. The elaborate festivities of the day were concluded by an appropriately solemn act in the City Hall in which the Mayor presented her certificate of "Adopted Daughter."

She never framed this certificate but kept it rolled up and stored away in a bookcase. If one mentioned the matter she protested that it was all a lot of foolishness and that the Spanish peoples enjoy a show, but eventually she got it out and beamed with satisfaction in memory of the occasion. She is now a legitimate daughter of Puerto Padre, having entered that great fraternity which knows no nation or race.

Today I look at the rows of numbered hooks in the hallway of her school where her pupils hang their individual drinking cups, their book-straps, and various personal belongings. I think of that dormitory in Mexico and the kindly but skeptical Quaker matron. I think of how those rows of hooks symbolize the order and efficiency that she put into hundreds of Cuban lives.

It seems to me if that dear old Quaker lady could see all this she would automatically pronounce an eloquent Quaker epitaph: "Thee did it, Emma!"

International F.O.R. Council Sessions

Stockholm, March, 1946

By Norman J. Whitney

ABOUT fifty persons attended the "open" meetings but thirty delegates and officers, representing twelve countries, (Belgium, Czechoslovakia, Denmark, Finland, France, Germany, Great Britain, Holland, Norway, Sweden, Switzerland, United States of America) made up the Council. Of these, practically one-third had been in prison or concentration camp during the war; half had known life under "occupation." An American pacifist must and does stand in great humility before such a company of faithful people, "of whom the world was not worthy." Theirs is an aristocracy of suffering which we can never share; the eagerness with which they received us was, therefore, the more touching. Here were men and women who for five long years or more had endured repression and isolation and a terrible loneliness. Their joy in fellowship with like-minded friends and in freedom to pour out their hearts and minds in unrestricted speech was wonderful to behold. But we met, not only in an atmosphere of release, but also in remembrance of those who were not present because their release had come through death, and in a pressing sense of the immediate threat of future war. It was a tense and moving experience. We all felt the poignancy of Wilhelm Mensching's cry, "We cannot bear so much freedom," and of Siegmund Schultze's appeal, "Is this the end of all, or will there be a time to live?"

Another vivid impression for many of us was the realization of the absolute rightness with which the ancient words of Scripture speak to our condition when voiced by one in whose experience they have been made real. When Siegmund Schultze read, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory . . . " we felt we knew where the words came from. Or when Margrete Thoburg, who is helping to care for the hordes of refugees pressing into Denmark, read the story of the loaves and fishes and came to the words, "They need not depart; give ye them to eat"; the sentence was charged with an entirely new and dynamic significance. And the daily experience of repeating "Our Father . . . ," each in his own tongue, was like a morning Pentecost.

Three main themes occupied the attention of the Council:

The Challenge of the Post-War World to Pacifism

We must face facts realistically, it is wrong to dissimulate. We are witnessing the fall of Western Christian civilization; Russia, the new world power, is outside that tradition; the peace movement has broken down; youth is disillusioned and discouraged; there is no real drive for peace in the Church. Conscientious objection is primary and fundamental but it is not enough; we must also build a federal framework in which peace will be possible. Retreat into the desert may come, but we must not seek it; we are responsible as citizens as long as democracy has meaning. Monastic retirement (tempting as it is) might save soul and body, or body at least, but to contract out of modern industrial civilization is to condemn millions to death. The scientist in charge of British atomic research was quoted as saying, "I give mankind ten years in which either to establish permanent peace or destroy himself."

Pacifism and the State

The villain everywhere is the national state. The United Nations are not united; their military victory has not ended the totalitarian conception of the state but vastly increased it; the totalitarian theory is that the citizen exists for the state, not the state for the citizen. Against this theory the Christian doctrine of man as the child of God is the only possible defence. If this is not true, Hitler was right. The Church, by sanctioning conscription and mass murder, has forfeited much of her right to protect man against the state. How can the world accept the Christian doctrine of man when the Church has abandoned it? There are two aspects of the problem: The nation state and the individual. In this area the state admits it exceeds its authority by allowing for the conscience that will not abdicate. All our liberties have been won by conscientious objection; the Church has failed in obedience to the gospel, some day it will be grateful for our steadfast minority; meantime we must live here and now "in the kingdom." The other aspect is the nation state in international relations. In this field our problem is national sovereignty. U.N.O. met, set up all the machinery, and went home in a chorus of self-congratulation, having solved the problem of the atomic bomb by not talking about it! Churchill has despaired of U.N.O. and accepted the line-up for World War Three. Truly, whom the gods would destroy, they first make mad. We must federate or perish.

Pacifism and the Church

September, 1939, drew the issue and pointed up the question of our relation to an institutional church bound up with the support of a community; reactionary and irrelevant. Unless a transformation that will enable the church to speak and act radically in terms of present social realities occurs soon, the church has no future. There is not only the problem of economic dependence on the status quo, there is the problem of language. This arises both from the sentiment attached to the past and from the scientific mindedness of today. Ninety per cent of our ablest youth reject Christ, though often nearer to Him in heart than we, because we are unable to read strange new mean-

ing into old words, and because they are too genuine to use words dishonestly. Pacifism compels us to another view of human nature than that offered by traditional theology. This other view must be restated.

In the third century the church abandoned its responsibility to redeem the world and, to save its own soul, retired into a desert preoccupation with sex, the miraculous, an allegorical interpretation of Scripture, and the future life. This fact has been conditioned by one thousand, six hundred years of history. The natural and the supernatural are not identical but they belong together as physics and metaphysics belong together. Christian philosophy concentrated on a great metaphysics but accepted a wholly false physics. What could men do but break away from a church which denied the facts of their own observation? A great period ended; physics took the throne; and now modern science is prostituted because it is united with a rotten metaphysics. Now we are seeing that age end and we are arrived at the tragic Atomic Era. The greatest discovery since the discovery of fire has been perverted to evil uses by the two great Christian democracies. For that crime we shall pay in blood for generations yet unborn.

One whole day was spent in hearing reports of pacifist experience in the various lands represented. They were tales of isolation, persecution, imprisonment, hiding, loneliness, suffering; of secret meetings and escapes by night, of resistance without and spiritual conflict within; of heroism, of sacrifice and of failure. But there was not one word of complaint about hunger or physical hardship or danger. Only a glowing gratitude for the returned privileges of freedom and fellowship; an earnest searching of heart and mind for understanding of past failures and future hope. I must confess that I found the almost unceasing emotional tension of this day very difficult indeed to be borne.

Finally, I was given this message to pass on to American C.O.'s:—Europe needs physical relief and rehabilitation desperately; let no one disparage or discourage all that can be done in that way. But far more deeply and urgently Europe needs spiritual relief and rehabilitation. There is a welcome place and boundless opportunity for young men and women of pacifist faith who will volunteer as Messengers of Peace to live and work with the youth of Europe. My own brief observations and experiences in Britain and The Netherlands abundantly confirm this appeal. In the words of Christopher Naish at Woodbrooke, what is needed is "never an aggressive or intrusive evangelism demanding a superficial acceptance of a formula but always a demonstration of a *way of life* involving *the whole man;* an attempt to 'answer' that of God in every man.'"

I want to close with two quotations: The prayer of an F.O.R. pastor in Norway, "O Lord, I can't see any way to go, but I thank Thee that Thou hast created me for these days." And the keynote of the Conference as voiced by Siegmund Schultze, "It is the way of disciples to work in the face of the castrophe that confronts them. We must hope against expectation."

APPEAL FROM FRENCH FRIENDS TO THE AMERICAN FRIEND

Knowing the interest which you take in European questions and especially in problems of the peace, I wish to present to your kind attention the "Service Civil Volontaire International," an organization capable of interesting young Americans. I enclose, herewith, the manifesto of this organization. The founder of the S.C.V.I., the Swiss engineer Pierre Ceresole, is going to be proposed for the Nobel Peace Prize. Our ideal is to bring together all peoples, and it would be particularly desirable if some American volunteers could come to join the volunteers of eight nationalities who are working to relieve the miseries following in the wake of war. Whereas the Americans enjoyed before the war great sympathy in France, today the massive destruction of cities, the ruins and consequent suffering, have created a gap which we must bridge. It is to this end that the American Friends Service Committee is working.

You must excuse me for speaking so frankly without diplomatic finesse, but I am of the opinion that we must not hide the problems until they come to such point that it is too late to remedy them. Aside from this question which is of especial interest to the French branch of the S.C.V.I., I should like to call to your attention the fact that the S.C.V.I. is working in all of Europe, without any distinction of nations. You could render a great service to peoples in need if it were possible for you to spread this appeal in American papers and to specify that the most urgent need is to have volunteer workers and the necessary equipment to get them going. It would be very useful also to obtain all the material necessary for our women volunteers so that sewing rooms could be opened to repair the worn-out clothing of the devastated peoples: thread, wool, cotton, buttons, needles, sewing machines, etc.

Thank you in advance in the name of all the unfortunates whom you will be able to aid.

CAMILLE DREVET,
Secretary of S.C.V.I.

WHAT THE S. C. V. I. IS DOING

S.C.V.I. was founded in 1919 in Switzerland. In 1928, seven hundred and ten volunteers went to the rescue of the principality of Lichtenstein which had been ravaged by inundations of the Rhine. In 1930, two hundred and fifty-two volunteers from fifteen different nations cleared out the village of LaGarde, destroyed by inundations of the Tarn, rebuilt the roads and cleared away the debris from the fields.

The service included the following places: *England*—work with youth hostels, reforestation, making of tennis courts; *India*—rebuilding of villages destroyed by earthquakes; *Switzerland*—clearing away after inundations and landslides and improvement of pasture lands; *France*—in 1936, installation of tennis courts, etc. at the Robinson Youth Hostel; *Spain*—in 1937, during the Civil War, opening of a canteen at Madrid; evacuation of children and women from the bombarded capitol and arrangement for their housing in collaboration with the International Committee for Child Relief; *France*—in 1945, aid in the reconstruction of two damaged villages in the Department of Doubs; work shops, dispensaries, children's homes in Normandy and in the Vosges in collaboration with Secours Quaker. The activities in France are functioning at the present moment.

Projects are being studied at the present time for coming to the relief of undernourished groups in Europe. Those interested can become members of the organization through an annual membership fee of seventy-five francs—about seventy-five cents now. Esperanto is to be used in work camps by the volunteers and they recommend the study of it. S.C.V.I. has no connection with business run for profit.

There is an appeal now for people to come as workers. S.C.V.I. hopes to provide concrete, constructive work—a voluntary Civil Service—as a real possibility of a progressive replacement of military service by all nations.

C. W. S. SENDS SUPPLIES

The first direct shipments of relief aid sent by Church World Service to Austria, Hungary and India are arriving at their destinations this month. Ten reconditioned treadle sewing machines that will help in the struggle against next winter's cold went to Austria. They left this country May 8 and by now may already be set up in relief centers, where Austrian women can make clothes for their countrymen, according to Vinton E. Ziegler, executive secretary for material aid. Mr. Ziegler reported that twenty-five sewing machines also went to Holland and twelve to Poland for similar use.

LETTER FROM JAPAN

Marjorie and Allan Cole of Oberlin College have the following letter from a reliable Japanese Christian. It will give some light on conditions in Japan.

Conditions here are still bad. The economic situation is going from bad to worse. Food is getting very scarce. The political situation is also muddled. Nothing is being done with conviction and positiveness. We are in a very confused and unstable situation. We must admit that the food problem is the basis of all this confusion and instability. It has been brought very clearly to us how hunger can influence a man's thinking and activities.

It is sad but true that all culture and education and the other fine things of life can be pushed into the background when a man is hungry. It is true that the realization of occupation aims will be delayed unless this food business is taken care of somehow. Education is taking a terrific blow from the food shortage. Schools are open only in the mornings in many cases because pupils don't have enough rice to bring lunches. Middle and higher school students are too hungry to do any concentrated study. They are busy looking for food. This is true for the teachers also.

We have been quite fortunate so far. Friends . . . have come to our aid. This, together with Mitsuko's (wife of Isamu Sato) ingenuity has enabled us to pull through thus far. Our diet is not well balanced, but we do have enough to keep us going.

There is no mass or large-scale starvation as yet. However, there are many evidences of malnutrition. Children are rather thin. People lack a healthy complexion. We can see for ourselves that we tire very easily and lack the power of concentration. Prolonged serious study is extremely difficult.

The various purges got rid of undesirable men, but a vacuum has been produced. There are no capable men to replace those experienced men. This is true in all fields, both governmental and private. It will require several years before trained men will arise.

Leftist activities are increasing. The Communists are agitating the hungry masses. Labor unions are being organized right and left and are demonstrating against the employers. There are no evidences of actual physical violence, but threats do exist. The question is, "What part Russia is playing in the labor scene?"

The situation has arrived at such an impasse that no one is capable of doing the right thing at the right time. SCAP (Supreme Commander for the Allied Powers) may have to step in more positively.

The Japanese are being put through a real test. I, personally, am not pessimistic—I have more hopes that Japan will recover and become a respectable member of the society of nations.

Sincerely,
ISAMU SATO

ADOPTION OF A FAMILY

Parcel post service is open to the American Occupation Zone (excluding the Berlin Sector) in Germany. It is hoped that soon all of Germany will be open. In a limited way the British Zone is open.

Word comes through the Northern California Branch of the Service Committee that families may be adopted to whom food and clothing parcels may be sent. Hitherto only those in countries other than Germany and Japan could be included. Donors agree to send one or two parcels a month, and the Service Committee has furnished little stories of the families and the approximate ages of the members thereof. It is felt that the personal contacts established between individuals are valuable in building up good will. They will also receive names of individuals or families and will endeavor to find some one who will "adopt" them. At present, however, only those in the American Zone and to some extent in the British Zone, can be reached.

THE DEVOTIONAL LIFE

Selected by M. J. Stafford

Quotations from Leslie D. Weatherhead's book, *The Significance of Silence*

The command, "Thou shalt love thy neighbor," may be paraphrased thus to make it clearer, "Thou shalt adopt toward thy neighbor a sustained determination to show unbreakable good will in order that the best qualities in the person loved may be called forth."

To express the emotion of hate against evil is to purge the soul; to express the emotion of hate against a person is to poison the soul.

* * * *

It is a poor faith which believes that evil can do terrifying things to us and that all God can do is to help us bear them bravely. God can use evil for our final good as powerfully as he can use good. What often seems to us an evil providence may be used by God to develop in us a more noble character. (The above is not a quotation but the substance of the thought in the paragraph.)

* * * *

"He who stays in bed on Sunday morning," said Dr. Silbie, of Mansfield College, Oxford, "may not be committing a great sin, but his sense of values is filched from him. He is putting the value of comfort higher than the value of self discipline and worship."

* * * *

To love someone more dearly every day,
To help a wandering child to find his way,
To ponder o'er a noble thought, and pray,
And smile when evening falls;

To follow truth as blind men long for light,
To do my best from dawn of day till night,
To keep my heart fit for His holy sight,
And answer when he calls,

This is my task.

MAUDE LOUISE RAY

* * * *

Time cannot steal anything vital, cannot hurt or destroy. It is an opportunity to be used, a room to be lived in, a university from which to graduate; but the spirit of man belongs to another category, and his life is in the eternal.

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I wonder if you have ever noticed that no Biblical poet or prophet sets the thought of God's greatness over against the thought of man's littleness in order to make man feel insignificant and of no consequence. On the contrary, all the great Biblical writers set the thought of God's greatness over against the need of man. They magnify God not to make man feel small, but to make man feel that the resources of this mighty Being are at his disposal. We are not to argue, "If he is so great, I must be of no account at all," but rather, "How great he is, and therefore how able to take care of me and look after my interests."

* * * *

As wider skies broke on his view,
God greatened in his growing mind;
Each year he dreamed his God anew,
And left his older God behind.

He saw the boundless scheme dilate,
In star and blossom, sky and clod;
And as the universe grew great,
He drew for it a greater God.

SAMUEL FOSS,
in *Songs of the Average Man*

* * * *

It is that greater God that so many of us need, and the scientist, whom some may think of as undermining our faith in God, is really a servant of God pointing to the vastness of the Creator.

Courage, cheerfulness, resolution, and faith in God assure to us life's best whatever our lot.

FOR FRIENDLY ACTION

A WORKERS' PAGE OF SUGGESTIONS

Instructions for Gifts of Grain and Canned Goods

These questions have been asked by volunteers who are helping to promote relief activities in Quarterly and Monthly Meetings in the Indiana and Ohio area. The answers may be of use to all such workers. Kindly continue to send in specific questions as they arise in your work, and we will send information sheets from time to time. Bear in mind that there has been no answer to many of these questions in actual experience; please help us find the answers and share your knowledge with our office. That can be a useful part of your service.

Why is Grain Needed?

For cereal especially processed by the Ralston Company for Overseas shipment. Containing 70 % oats, 20% wheat and 10% soybeans, and shipped in waterproof bags, it has high nutritive value, is very palatable, and is processed at a special rate for relief purposes so that it costs only about six cents per pound. Methods for processing corn are being studied, and corn is in the meantime needed by the Church of the Brethren Service Committee.

Will AFSC Accept Part-Carload Lots of Grain? Yes.

How Can it Be Handled?

(a) Each donor should be asked to deliver his gift to a selected collection center. (b) Report the part-carload pledges to this office promptly. Another part-load may be located near-by. (c) Investigate trucking possibilities to the nearest AFSC grain processing center. (d) Consult your local elevator operator, or a shipping expert if there happens to be one in your area. In some instances credit can be established at one elevator and transferred bushel for bushel of the same grade grain, at another elevator. (e) Get permission of donor to sell the grain and turn in the money if no shipping device can be worked out.

Who Pays for Transportation?

With each grain collection, sufficient funds should be solicited to cover shipping charges. If that is impossible, the AFSC will bear them.

Where Should Grain Be Sent?

Notify the Richmond office of the approximate time the shipment will be ready, and get instructions.

Is Baled Hay Acceptable?

Hay is needed to feed heifers being collected by the Brethren Service Committee for overseas shipment. Consult Charles A. Light, BSC, Nappanee, Indiana, for instructions as to where to truck it. BSC has two semi-trailer trucks which can perhaps collect donations.

What Kind of Canned Goods are Acceptable?

Write Quaker Hill, City Route 28, Richmond, Indiana, for folder giving information on canned goods which are guaranteed delivery overseas by AFSC. Other agencies can handle some kinds of goods not sent through AFSC. Notify the office of such gifts and receive instructions for shipping.

How Should Canned Goods be Processed?

Write Quaker Hill also for flier. Food must be in tins. The project should include crating the tins in wooden boxes weighing, when filled, some sixty to eighty pounds. Inquire at local canners or AFSC about availability of tin cans, and inquire early. (Scarce)

Who Pays Packing and Shipping Costs?

These should be met by local groups. If impossible, AFSC will pay costs for large shipments.

Investigate results of UNRRA clothes drives in your community. There are said to be piles of clothes needing attention. Salvaging them may be a useful Friends' project.

Notify Richmond office of any possible part-time field workers not needed in your own area. Efforts can thus be coordinated.

Special Grain Cereal: William H. Danforth, chairman of the Board of Directors of the Purina Company, has helped make possible the purchase of several carloads of this cereal, made of wheat 20%, oats 70% and soybeans 10%. Analysis of the cereal is: Protein, 19.30%, Fat 5.33%, Ash 2.26%, Carbohydrates, not fat 63.42%. The protein is more than double that of ordinary breakfast cereal. It costs about six cents a pound. *Grain is needed.* Here is a message from the Austrian Relief Unit, dated June 3:

"The Ralston cereal has worked out very well. It is good stuff and everybody likes it, especially with milk and a little sugar. Send some more."

From AFSC Office at Quaker Hill, Richmond, Indiana

ARGUMENTS AGAINST CONSCRIPTION

(A letter addressed to Hon. Andrew J. May)

Dear Mr. May:

We are opposed to the extension of Selective Service and to peacetime compulsory military training for the following reasons:

1. According to the War Department's own figures enough men will enlist, especially if the pay increase voted by the House becomes law.

2. Even without conscription, we are still the greatest military power in the world.

3. According to many authorities, conscription is obsolete in an atomic age.

4. When our enemies practice conscription, we call it militarism. We are opposed to fastening this evil to our country.

5. The system of compulsory military training in strong states endangers the democratic form of government.

6. Military training is not good training for citizenship.

7. The moral atmosphere of army life is especially bad for young men.

8. Conscription does not provide national security. This is the evidence of history. France, Russia, Austria, Italy, Germany and Japan have all suffered major defeats in this century. On what grounds have we a right to assume we shall be the exception if we now adopt their folly of militarism?

9. If we enlarge and make permanent what is already the most powerful fighting machine in the world, other nations will be compelled, in their own interest, to increase their armaments. Then the fatal race of competitive armaments will once more have begun.

What have you done toward getting the Martin resolution, calling for international abolition of conscription, passed? Could that not be the beginning of some constructive statesmanship, to supersede the vicious policy of power politics which we are, in effect, pursuing? What chance to succeed has the United Nations Organization in a world of heavily armed sovereign states?

Yours for a genuine peace,

JENS P. H. and MAMIE M. JENSEN

PULPIT BIBLE OFFERED

Any rural church desiring a large Bible for the pulpit desk should get in touch with Mrs. Sprong, 1115 South H Street, Richmond, Indiana. She has one which she will be willing to donate. It is a leather bound volume and in good condition.

Life is an adventure and adventure always demands insight and daring.

JAPANESE REPENTANCE

A declaration admitting Japanese responsibility for the war and expressing repentance was proclaimed here at an open-air mass meeting of ten thousand Japanese Christians staged on the campus of bomb-wrecked Aoyama Gakuin, a Methodist college. Participating in the meeting were representatives of thirty-four Protestant denominations attending the All-Japan Christian convention sponsored by the United Church of Christ in Japan.

Previously approved at a special session of the Christian convention, the declaration was hailed as the first explicit statement of war responsibility to be issued in Japan and was said to reflect the viewpoint of the majority of internationally-minded Japanese. It called for building a new way of life in Japan and pledged efforts for eighty million Japanese victims of war.

The repentance statement was read simultaneously with announcement of plans for an intensive three-year evangelistic campaign which is intended especially to reach into Japanese factory and rural areas. It was disclosed that more than three million will be spent on rebuilding war-destroyed Protestant churches and that four hundred and sixty thousand has been earmarked for specific evangelizing needs.

Among those who spoke in support of the repentance declaration were Dr. Toyohiko Kagawa, foremost Japanese Protestant leader; and the Rev. Michio Kozaki, newly-elected moderator of the United Church of Christ, who read the statement. A prominent participant in the mass meeting who also endorsed the declaration was Education Minister Dr. Kotaro Tanaka, leading Roman Catholic layman, and formerly professor in the Tokyo Imperial University. Speaking on behalf of Japanese women, Miss Michi Kawai, president of Keisen Girls High School, Tokyo, won cheers from both men and women when she declared; "We women have followed the stupid leadership of our military to ruin. Let us now offer intelligent leadership as Christian women."

Following is part of the text of the repentance declaration: "We, as the people of Japan, feel deeply responsible for this great war just ended—especially we who profess the gospel of peace—and we hereby express, on profound reflection, confession and repentance."

Religious News Service

REVIVAL

Great thoughts, embalmed in sentences,
And printed on a page,
In spite of dust and mildew
Are preserved from age to age;

But only when some seeking mind
Finds, and exclaims—"How true!"
They quicken into life again,
All beautiful and new.

BONNIE DAY

THE GENTLE FARMER

He will not shoot the rabbits
That chew his cherry trees;
He lets the gaudy pheasants
Meander as they please;
Upon his pond the wild ducks dive;
Unharmed the field mice play;
The larks live unmolested
In fields of fragrant hay.
To tantalize the sportsmen,
Provoked by his decrees,
Each year his farm is posted
With signs upon the trees.
The squirrels scamper on his roof;
The bees swarm from his eaves;
The woodchuck winters on his corn—
He loves them all—the thieves!
He leaves the pigeons on the roost
And lives on food he buys,
While neighbors not so free of hand
Bake pigeons into pies.
Beneath the brush the quail he feeds
Collect from all the county;
He does not seem to mind at all
And revels in his bounty.
The gentle farmer's generous ways
Are known to beast and bird,
His ark an Eden truly blessed
By feathered friends and furred.

MARY BLACKBURN

MINORITY REPORT

So loud the clamor, and my voice so small
I doubt if any heard my words at all,
Yet had I stayed, not daring to protest,
Rocks would have cried reproach:
"You acquiesced!"

BONNIE DAY

THE VOYAGER

My soul is not at home today:
She was away
This morning when I first awoke.
She went by rocket star, I guess,
Or cloud express.
She thinks it quite a clever joke
To leave when I am fast asleep,
And so to keep
Her going secret from my mind.
She sends me picture post-cards, though,
To let me know
She thinks of me she leaves behind.

Today they've been oasis scenes
In vivid greens,
With camels, palms, and Arab steeds.
I found one underneath the stair
When sweeping there,
And one while pulling garden weeds.
On every one she writes a line:
"The weather's fine,"
She says, and wishes I were there;
She may be moving on quite soon,
To afternoon
In other climes, she's not sure where.

She may come home this very night;
Or may delight,
For days, in places far away,
Or in some time of long ago——
Before I'll know:
"My Soul is home again today."

PATRICIA RANDALL

FORUM

How Big are They?

Editor, THE AMERICAN FRIEND:

Are the nations of the world making progress toward peace or war? They have the Big Three, the Big Four and the Big Five, and about all they have agreed to do is boss the little nations.

They have not agreed to abide by the decisions of a common Tribunal. Theodore Roosevelt said that was the one necessary step if we are to have world peace.

FRANK SANTEE

Gibson, Iowa

For a Quaker Emphasis

Editor, THE AMERICAN FRIEND:

I have read the article in your publication of April 18, "Friends and Community Churches," by J. A. Morris Kimber, and wish to make this comment.

I grant that if the primary urge in the life of an individual is to do good, exercise hospitality and great generosity to meet the needs of the weak ones found in every community, the larger the organization the better. The large organization has a great advantage over a small sect of religious persons.

When the mind and heart of an individual is turned to our heavenly Father by the spiritual influence of conversion, under the guidance of the Holy Spirit the light of truth reveals a pathway for the feet to tread. Therefore Friends have been called seekers, searching for the truth in all things. Their peculiar way and quaint manner has in the past been the only outward testimony to the world of their inward desire to forego the present world as a necessity in a life triumphant.

The meditative meetings, the visitation of the Holy Spirit, manifest in the conscious conviction of the evil heart in attendance, has oft been repeated on countless occasions among people called Friends. The reluctance of the Quaker to become spectacular in worship, and in shunning the rituals and sacraments of most religious organizations, has been their most worthy contribution to Christian discipleship. The Quaker gets little inspiration in worship from programs. He loves his God above all things; he hears the still, small voice; his soul is trained in fellowship with the Infinite; he enters the sanctuary of worship, seeking the word of life.

His good works may not conform to a system of budgeted programs so common these days. Rather, the outward expression of his inner life is revealed in words of kindness, in deeds of mercy when a given circumstance has revealed an opportunity and he feels an urge to his duty. His gifts are seasoned with grace and humility and with each gift he breathes a prayer for the multiple blessing of his heavenly Father to attend.

In this age, paralleled by that age when George Fox arose to bless thousands of folk with a fresh gift of the Spirit of God, let the Friends be real—quaint in their manner, unworldly in their thought—and once again they will become a real movement for good.

VERNON J. ANDREW

Santa Ana, California

Friends and the Community Church

Editor, THE AMERICAN FRIEND:

In the April 18, number of THE AMERICAN FRIEND, the writer of the article, "Friends and Community Churches," suggested that an expression of views on the subject might be of benefit. The situation was so well and ably presented that personal opinions only are in order. The problem of the Community Church was the topic at two of our recent Monthly Meetings, with differing views as to its advisability in relation to Friends. In the critical condition of the world today and in the growing stress upon union, the Community Church is not so much a problem to the Friends as an opportunity—a challenge to a forward movement, putting the emphasis upon those spiritual values which are the ground work and foundation of the Society of Friends.

The Friends should not be unmindful of their great heritage. The Community Church affords an opportunity for an onward spiritual movement. It should not endanger our existence as a distinctive, separate organization, but should be a guiding and inspiring influence to those who come into the church with no Quaker background. There are differences of beliefs and convictions among members of the Society of Friends, but the essential spiritual truth cannot be shaken and will endure.

JULIA E. WINSLOW

Portland 5, Maine

Book Reviews

Of Human Importance is the name of a picture-pamphlet being published by CPS 26 at the Alexian Brothers Hospital in Chicago. It is the story of their life and work as male nurses in a Catholic general hospital for men only. A thirty-two page booklet 8" x 10", it consists chiefly of large photo-engravings of conscriptees in action, with picture-sequence, tied together by descriptive material. The Brethren Publishing House, of Elgin, Illinois, is printing them. Address orders at fifty cents each to Bob Wilson, CPS 26, Alexian Hospital, Chicago.

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American Friends have a general knowledge of the history of Friends Service since the establishment of the Service Committee in 1917. They are probably less informed on the early service work of English Friends during and after the war of 1870. A pamphlet history of Quaker work in France, 1870-1875, *They Chose the Star*, written by William K. Sessions, is now available at one shilling, six pence. Order from Friends Relief Service, Friends House, Euston Road, London N. W. 1, England.

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Emily Greene Balch of New England is a story in brochure form of the life of a New England Quaker. It recounts her work in the international efforts of women for peace and her educational experiences as a liberal professor of economics. She has been recommended for the Nobel Peace Prize. The author of this brochure, John Herman Randall Jr., is a professor of philosophy at Columbia University. Order (50c) from the Women's International League for Peace and Freedom, 1734 F Street, N. W., Washington 6, D. C.

CONTRIBUTORS

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MARY BLACKBURN—New Vienna, Ohio.

BONNIE DAY — 208 Fourth Avenue, Joliet, Illinois.

HIRAM HILTY—Representative of the American Friends Board of Missions, Holguin, Oriente, Cuba.

H. MILLARD JONES—Acting Administrative Director, United Temperance Movement, 420 Lumber Exchange Building, Minneapolis 1, Minnesota.

THOMAS E. JONES—President of Earlham College, Earlham, Indiana.

PATRICIA RANDALL—New Vienna, Ohio.

NORMAN J. WHITNEY — Representative of the American Friends Service Committee, 20 South 12th Street, Philadelphia, Pa.

PAUL P. YOUNGER—Friends Minister, 1825 South 8th Street, Alhambra, California.

The mind of man, bent upon worthy work, has strength to make its way along the worst and steepest road of life.

QUAKERDOM · AT · LARGE

R. Stanley Torpin, Nebraska Central College, '38, recently out of service, is the county attorney of Merrick County, Nebraska. Horace J. Melton, N. C. C. '31, of Fort Dodge, Iowa, is assistant county attorney of Webster County, Iowa.

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Elizabeth Page flew to England on June 19 to start her tour of Quaker Centers in Europe as a representative of the Service Committee.

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Logan Smith, who has been appointed Superintendent of Indiana Yearly Meeting, will assume his duties September 1st. He has been serving as pastor at the Fountain City Meeting.

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Grant C. Fraser, instructor in mathematics at George School, is on the mathematics staff of the summer school at Hobart College, Geneva, New York.

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After serving as instructor in household arts at George School since 1924, Anne E. Dashiell retired at the end of this past school year.

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Lamartine Hood, Jr., a member of London Grove (Pa.) Monthly Meeting, is the new farm manager at George School.

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W. Beardsley Simons, a graduate of the University of Pennsylvania, will be instructor in mathematics at George School.

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Irwin Abrams, a member of Swarthmore Monthly Meeting, who has charge of the AFSC training program for foreign service workers, flew to England on June 20.

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Elbert Portis, Friends minister and former pastor at Salem, Indiana, is now living at Fountain City. He conducts a plumbing business and takes an active part in the Meeting.

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The 29th annual summer session of Guilford College began on June 4 and will last until August 5. Freshmen will register for the 110th regular session on September 10.

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Orville E. Emry, N. C. C. '31, superintendent of schools at Firth, Nebraska, served during the past year as vice-president of his district teachers' association.

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On Saturday, July 13, the annual picnic of all Friends and their friends will be held from 3:00 to 8:00 p. m. at Friends Field House, Avenue L and East 4th Street, Brooklyn. Tennis, croquet, softball will be available. Each is to bring a box lunch.

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At the annual meeting of the Iowa State Library Association, Inis Smith, librarian at William Penn, was chosen chairman of the college and reference section for the coming year.

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Orwin Rush, Friends University '31, librarian at Clark University, Worcester, Massachusetts, has recently published a collection of Rufus Jones' *Selected Stories of Native Maine Humor.*

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Phyllis Cosand, Earlham '34, a Red Cross worker in England during the war, has returned to the University of Chicago under a scholarship from the Red Cross, for work on her master's degree.

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New teachers at Wilmington beginning at mid-year are: Harold Shelly, athletic coach, and physical education director for men; and George B. Redfern, professor of social science.

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Lincoln School was one of the sponsors of World Affairs Week in Providence and many students attended the very interesting and instructive meetings.

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Raymond and Helen Binford are going to Toluca, Mexico, this summer for the American Friends Service Committee and will be leaders in a project in which eighteen girls will help the local workers in three day-nurseries.

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Religious tolerance in Honolulu recently was tested as Shinto and Buddhist priests returned from internment. Religious leaders, including Gilbert Bowles, made a public defense of their rights in reply to local attacks on them.

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Ava Cope Maris, member of Denver Friends Meeting, is serving her second year as president of the Denver Council of Church Women. She is also active in the regional school of missions sponsored each year at Boulder, Colorado.

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A new central heating system was completed and placed in operation at Wilmington College this year. All the college buildings except South Hall, which has its own plant, are now steam heated.

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Friends of Oregon Yearly Meeting have an attractive pamphlet, *The Parkrose Call,* which gives a clear photo and appeal for their extension work in that area. Willard and Phyllis Mendenhall are the pastoral family for that residential section of Portland.

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President Emmett W. Gulley and family, of Pacific College, spent several months in Mexico this year. Working for the Friends Board of Missions, Emmett Gulley took care of the disposal of some property, taught some classes in Quaker history, and visited Friends in Mexico.

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Arthur Hestwood, Friends University '31, A.M. Northwestern University, former member of the staff of Wichita High School East, and for the last two years a leading member of Fred Waring's Pennsylvanians, has joined the staff of the University of Tulsa as assistant professor of voice and choral music.

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Margaret Stanley, Friends University '42, received her Master of Nursing degree from Western Reserve University in Cleveland, Ohio, in October, 1945. She received her R. N. early this year from Ohio State Board and is now with the Friends Ambulance Unit at Chungking, Szechwan, China.

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Charles Driscoll, Friends University '12, in his column, "New York Day by Day," recently mentioned George Leisure, who received an honorary degree from Friends in '37, as one of the best lawyers in New York City. He also mentioned meeting Edwin Teale, professor at Friends, '22-'24, author of *Dune Boy.*

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Wilmington College was authorized this month by the Ohio State Department of Education to offer a teaching major in physical education, as it will be possible to expand the curriculum to offer the forty hours work required for a major in the subject.

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Dr. Harold C. Urey, a student at Earlham in the summer of 1911, as a member of the staff of the Institute of Nuclear Physics, University of Chicago, was one of seven nationally famous scientists who went on record as favoring the disclosing of basic scientific and technical information connected with atomic energy.

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Anna Brinton, who is traveling for the American Friends Service Committee, exploring its program in the Far East, writes from China of having visited Tagore's school in Bengal, India. She states that everywhere there are people in positions of importance who

would like to associate themselves with a religious movement striving for reconciliations.

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On the morning of January 14, the large school garage at Westtown was almost completely destroyed by fire, the origin of which is unknown. (The big school bus, the cars of three members of the staff, a truck, a station wagon and two tractors are parts of the contents which were destroyed.)

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Upon discharge from the Civilian Public Service Camp at Big Flats, New York this summer, Palmer M. Sharpless will join the George School faculty as instructor in mechanical arts. His wife, Joan P. Sharpless, will become instructor in household arts. Palmer Sharpless is a graduate of Westtown and both he and his wife graduated at Pennsylvania State College.

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Mrs. H. Cecil Heath of Surrey, England, has been nominated to the position of Honorary Secretary of the World's W.C.T.U. She is a Friend and both she and her husband have long been outstanding temperance advocates in England and in other lands. She follows Mrs. Agnes E. Slack-Saunders who, until her death, had served the organization as its Honorary Secretary for fifty years.

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Friends' Meeting at Tuckerton (Little Egg Harbor) were resumed for the summer on First-day, Sixth month, 2nd, with twenty-two present. The meeting hour is eleven o'clock and attenders from Barnegat and Long Beach Island are helpful supporters of the Meeting. Howard and Katharine Elkinton were welcome Philadelphia visitors.

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Announcement is made of the retirement of Harlow Lindley from the position of secretary, editor, and librarian of the Ohio State Archaeological and Historical Society as of June 30. The Board of Trustees has conferred the title of Emeritus upon him. His future address will be 183 East Pacemont Road, Columbus 2, Ohio. He plans to be in Richmond, Indiana, this summer to work on a history of Earlham College.

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The Shrewsbury Meeting of Friends (Unaffiliated) will hold the second of a series of Extension meetings for 1946 on Sunday, July 14, with Arthur and Frances Hart Burke of New York Friends Center as the visiting ministers. Shrewsbury Meeting is on Sycamore Avenue near Broad Street, (Route 35) Shrewsbury, New Jersey. The meeting gathers at three o'clock.

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Three Friends are serving on the staff of Church World Service, Inc. They are Alice Cartland, Lafayette Avenue Meeting, Brooklyn, secretary to Dr. A. L. Warnshuis; Robertson M. Fort, Swarthmore Meeting, Pa., and Florida Avenue Meeting, Washington, D. C., traffic manager in the Department of Material Aid; and Arnold B. Vaught, Fifty-seventh Street Meeting, Chicago, Executive Secretary for China.

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For the first time in thirteen years, Wilmington College will field a football team this fall. A larger student body, including the enrollment of many ex-servicemen, will make a Quaker grid squad possible again. The task of rebuilding "gridiron glory" goes to Harold L. Shelly, former Withrow (Cincinnati) High School coach. The Homecoming game will be played with Earlham College on October 25.

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Two outstanding American Friends were honored at the forty-third annual commencement of Whittier College on June 15. Jessamyn West McPherson, alumna of Whittier in the class of 1923, and author of *The Friendly Persuasion* received the degree of doctor of literature. The degree of doctor of divinity was conferred on Dr. William Orville Mendenhall, chairman of the Friends World Committee for Consultation, American Section, and former president of Whittier College, who gave the commencement address.

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Among the visiting speakers at William Penn College this year have been: Aouney Dejany of Palestine; Francisco Estrello and Doroteo Alaniz of Mexico; Margaret Backhouse of London; Margaret Frawley; Par Danforth of the AFSC; and Robert Shattuck of the Five Years Meeting; Milton Wright, Negro educator; Charles Thomas also of the Five Years Meeting; Rabbi A. E. Abramowitz of Chicago; and Golden Darby of the Southside Community Center in Chicago.

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Word from the Pacific Northwest gives the list of summer camps and conferences sponsored by the youth of Oregon Yearly Meeting. These camps have become a powerful force in the Christianizing of the boys and girls, and literally hundreds attend from year to year. Most of these camps have been operating for a number of years and the management has constantly developed the property. The newest of the camps is the one for southern Oregon on property rented from the Forestry Department and under direction of the new churches in that area.

NEWS OF OUR MEETINGS

In accordance with past custom at University Friends Church, Wichita, Kansas, Children's Day, June 9, was observed with a dedication service for babies. This service is not alone for church members but also for any parents wishing to present their children. Nineteen babies were presented to the pastor, Robert E. Cope for consecration.

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St. Petersburg, Florida, Friends meet only on the first Sunday of the month during June, July, August, and September, according to a report of the Clerk, Ethel C. Nevling.

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New York Friends Center will have Margaret E. Jones, recently returned from Switzerland and Austria, as a speaker on the evening of July 16. Bayard Ruston, a member of the 15th Street Monthly Meeting, is free after having served twenty-eight months in prison as a conscientious objector. A tea will be held at 4:30 on July 23 at the Center, at which Bayard Ruston will speak and sing.

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Rufus M. Jones, professor emeritus of philosophy at Haverford, addressed Wilmington Friends and others from surrounding communities on June 16 at the Friends Church on the importance of developing the spiritual life. Under the auspices of Wilmington College, Rufus Jones had delivered the Trueblood lectures at the college and Friends church. This is the third year for the lectures and they have been of great spiritual uplift to the community.

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Marshalltown, Iowa, Friends welcomed the boys who are returning from service with a social hour in the church parlors following the regular Sunday evening service on June 2. A musical program and short talk by the pastor, Orval H. Cox, and the serving of refreshments concluded the evening. A Mother-Daughter Banquet was held on May 29 and was well attended. A two-course dinner was prepared by the Women's Auxiliary and served by the men of the church. A program of music, readings and toasts was given.

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About one hundred and sixty pupils of three neighborhood schools attended the week-day School of Religious Education held each Thursday in East Whittier Friends meetinghouse during the past school year. An interesting demonstration of the work accomplished was given by the pupils under the leadership of their teachers on the evening of May 31. A large audience of parents and friends were present. The Stewardship Committee of the Monthly Meeting sponsored a playlet *Her Master's Degree*, at the opening of Bible School recently. The pastor, at the morning service, also stressed that subject in his sermon, "Life Is a Stewardship."

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Interest in both Sunday School and church this last year at Farmland, Indiana, is evidenced by a steadily increasing attendance at the services. Nineteen

members were taken into the church on June 9. Sunday School has had an average attendance of ninety-two this year, with one hundred and thirty-four being present one Sunday. Average church attendance has increased from forty-one to fifty-eight. For the first time a vacation Bible School has been conducted, and there has been fine cooperation from both teachers and pupils. The minister is Francis Clark Brown.

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Centre, North Carolina, Friends report an active year under the leadership of their pastor, Orval Dillon and his wife, Alberta Dillon. On June 2, a memorial day service was held with an attendance of two hundred and five. Dr. Hornell Hart of Duke University was the speaker at the eleven o'clock hour of worship. A leadership training school was held June 3-7, taught by Dr. Elbert Russell. A two-weeks daily vacation Bible School under the leadership of Helen Binford and other able workers closed on June 14. Five of the young people attended North Carolina Young Friends Camp at Lake Singletary, June 8-14.

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Oberlin, Ohio, Monthly Meeting is composed of two-thirds students and one-third faculty members of Oberlin College. Under the leadership of the Clerks, the Meeting has served as a leaven in the community for relief work. They have initiated food parcel shipments to Holland and clothing collections for the AFSC. They have presented to the student body the opportunity to share in the work of the AFSC, and part of the $10,000 consolidated relief drive will be allocated to them. The relief work was taken up by friends of the Friends and consequently between January 1 and June 1 the Meeting shipped over ten thousand pounds to the Philadelphia Packing Center. Toledo State Hospital accepted trinkets, high-heeled shoes and other items not wanted by the Service Committee, but which help psychopathic patients to regain confidence. Approximately twenty food parcels have been sent out each week. After much searching it was felt at a recent meeting of the group that, while they have been conscious of the privilege of sharing in relief work, there was need for deepening spiritual resources.

ON THE HORIZON

The Federal Council of Churches has been authorized by its executive committee to extend an invitation to Pastor Martin Niemoeller, German church leader, to address the Council's biennial convention next December in Seattle, Washington. The committee also recommended that the staff of the Federal Council cooperate with the American Section of the Lutheran World Convention and the Evangelical and Reformed Church in setting up a nation-wide speaking itinerary for the German pastor following the biennial meeting.

* * * *

A series of fifteen "Christian teaching missions" will be held throughout the country next fall and winter under the joint sponsorship of the Department of Evangelism of the Federal Council of Churches and the International Council of Religious Education.

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The American zone in Germany received nine hundred and two cases of German language Bibles to replace those burned by the Nazis. Three and a half carloads of shoes and clothes also were sent for distribution in the American zone.

* * * *

Theologocal students headed for a career in rural communities can set their sights on a brand-new degree: Master of Rural Religious Life. Courses leading up to the degree, only one of its kind offered in any school, will be launched in September by the graduate section of the University of Missouri's College of Agriculture in conjunction with the Bible College of Missouri.

* * * *

Dr. Thoburn T. Brumbaugh, executive secretary of the Detroit Council of Churches, has resigned from that body to undertake a study of the feasibility of establishing a Christian university in Japan.

The university would be sponsored by the American Committee of the World Council of Churches, the Federal Council of Churches and the Foreign Missions Conference of North America.

* * * *

The New England Southern Conference of the Methodist church at its 106th annual session went on record in opposition to compulsory peacetime military training and urged the establishment of international control over atomic power. The report of the Committee on World Peace also urged "that the Government grant immediate amnesty to all those serving prison terms because of their conscientious objection to war."

* * * *

Launching of a Quaker relief program in Japan was announced by Clarence E. Pickett, executive secretary of the American Friends Service Committee. Relief operations will be carried out through the Licensed Agencies for Relief in Asia, which operate under the American Council of Voluntary Agencies.

The Japanese program will be supervised by Esther B. Rhoads, of Philadelphia, who is now en route to Japan to make a preliminary survey. For a number of years Esther Rhoads was a teacher in the Friends' Girls School in Tokyo. During the war she was active in this country in visiting Japanese-American relocation camps, and helped to establish a hostel in Los Angeles for returning evacuees pending their reestablishment. Clarence Pickett said Quakers have been authorized to collect food, clothing and funds for Japanese relief. Clothing supplies will be routed through the committee's warehouse at Pasadena, California, and food items through the Philadelphia warehouse. Contributions of money will be forwarded through the national headquarters in Philadelphia.

"Reports from Japan show," Clarence Pickett said, "that the official ration has dropped below one thousand calories daily. There is a great need for clothing and the lack of soap and medical supplies has seriously impaired the health of the people."

Religious News Service

For Younger Young Friends

VISIT TO LAPLAND SCHOOL

Naomi Jackson, an AFSC worker in Finland, is a teacher of art in Canada and while in Finland has taught some of the neighborhood children to draw. She visits the schools throughout Finnish Lapland and takes crayons to the children. She asks the children to draw pictures of their life in Lapland, and is bringing home some of these gay drawings to show children here.

She writes of a visit in a fine old school in Lapland which was not destroyed but the rooms had been badly damaged inside. Many of the children live in the school because it is too far to walk home. They have new double-decker beds with pink coverlets. The children recited a few sentences they had learned in English to thank their American friends for the help they have received. These same children had sent a whole set of lovely illustrated thank-you letters, with a map of Finland showing where they live, where they were sent in Central Finland during the war, the Finnish flag, the Stars and Stripes, etc.

Before leaving Koppelo, she saw one of the Friends' "school feedings" in lively action. Away went the books, out came little paper tablecloths for each desk; everybody got a big slice of pork for his bread and as many bowl-fulls of milk gruel as he or she could eat. Then the crowning bliss—the vitamins! Everybody lined up and was given three, the day's ration. The kids *love* them; they are sugar-coated and the nearest thing they ever get to candy—they call them 'Karamellia' and their eyes pop when I tell them that seven million were sent to the children of Lapland as a present. When we set out, all the children were waving and singing us a good-by song.

MARRIAGES

REYNOLDS-JONES — Annette R. Jones, daughter of George R. and Jessie Orton Jones of Highland Park, Illinois, to Weldon O. Reynolds, son of Wilfred S. and Nora O. Reynolds of Evanston, Illinois, at Evanston meetinghouse, Evanston, Illinois, on June 15.

DEATHS

COPELAND—Alice Hiatt Copeland at Fairfield, near Camby, Indiana, on June 26. She was the daughter of Josiah and Rhoda Sheridan Hiatt of Spiceland, Indiana, and was united in marriage with Albert L. Copeland, with whom she faithfully cooperated in pastoral work for more than forty years. Besides the husband, she leaves two sons, David J. of Richmond, Kentucky, and Dr. Joseph H. of Mt. Vernon, New York; four sisters, one brother, and two granddaughters. Services were held at Fairfield by Frank V. Stafford of Cicero, Indiana, and burial was made in Fairfield, Friends Cemetery.

CRAVEN—Leonard L. Craven on June 10, at Star, Idaho, aged sixty-eight years. He was a Friends' minister and had served in Kansas and Oregon Yearly Meetings. Surviving are the widow, Martha E. Craven, two daughters, Mrs. A. L. Hilbig, and Mrs. Max Macy; two sons, Everett and Ira; grandchildren, two sisters and two brothers. Services were held at Star Friends Church, with Frank Davies in charge assisted by Hubert Murdock and Walter Lee.

HADLEY — Lindus Hadley, son of Elwood and Ruth Hadley on April 30 at Crawfordsville, Indiana, aged eighty-four years. He was a birthright member of Rush Creek Friends Meeting. He was united in marriage with Mary Elizabeth Goff, who died in 1935. He was later married to Martha Emma Atcheson who survives him. Besides the wife, he left two sons, Clifford and Joel Hadley, grandchildren and great grandchildren. Services were conducted in the Rush Creek meetinghouse, with Alda Rees in charge.

HADLEY — Martha Emma Hadley at her home near Rush Creek Church, six weeks following the death of her husband, Lindus Hadley. She was the daughter of William and Eleanor Lindley Maris, a birthright member of Rush Creek Friends Meeting of which she was an active member. She is survived by several nieces and nephews; Myrtle Ball, Gene Roach, Maris Copeland, Glen Maris, and Brigadier General Ward Maris; and two stepsons, Clifford and Joel Hadley. Alda Rees was in charge of the services conducted at Rush Creek Church.

HOCKETT—William E. Hockett on June 13 in St. Petersburg, Florida, aged sixty-nine years. He was a native of North Carolina and was of Quaker ancestry. In 1927, he transferred his membership from the Friends Meeting in Guilford, North Carolina, to that of Richmond, Virginia. Because of failing health he spent his later years in Florida. He chose hotel management as his career but his life was committed to Christian service. His wife, Lilly P. Hockett, passed away in 1942. He was later united in marriage with Mabel Nuckols who survives him, as does also a sister, Ellen Woody of Sanford, North Carolina, and several nieces and nephews. Services were held at Richmond, Virginia, after the manner of Friends. Among those taking part in the service were J. Hoge Ricks, Emmet M. Frazer, local minister, Harry W. Backus, Methodist minister, and Howard Cope of Greensboro, North Carolina. Burial was in Forest Lawn Cemetery.

MATRON SOUGHT

The Huntington Home, operated by New England Yearly Meeting, in Amesbury, Massachusetts, seeks a resident Matron — Friend preferred. Married couple or two sisters also considered. Home contains about sixteen persons. Salary of Matron $30 a week with two household helpers. Apply to Ruth N. Dow, 497 Woodlawn Street, Fall River, Massachusetts.

POSITION OPEN

An experienced bookkeeper for the Five Years Meeting offices is wanted. Send application to Five Years Meeting, 101 South 8th Street, Richmond, Indiana.

WANTED

Light work by older woman in home in, or near Indianapolis. Wish to attend Friends Meeting. Box B., AMERICAN FRIEND.

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For catalogue, address:

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IS CONSCIENCE A CRIME?

Read: "They Refuse to be Criminals"

Over 6,000 young men, Conscientious Objectors in World War II, are asking this question of the people of the United States. Read the booklet "THEY REFUSE TO BE CRIMINALS" by Edward C. M. Richards, which sets forth the problem of parole and the war objector, the story of the famous "trial" in Dayton, Ohio, of five resisters, and the personal story of three imprisoned men who refused to yield their consciences to the draft. Fifty pages, six photographs, fine book paper. Can be secured from Edward C. M. Richards, Nur Mahal, R. D. 3, West Chester, Pennsylvania. $ .25

LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 6:30. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month George A. Selleck, Executive Secretary. Telephone TROwbridge 6883 or TROwbridge 3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, at 1174 East 57th Street, an All-Friends Meeting. Sunday worship hour 11:00 a. m.; Monthly Meeting (following 6:00 o'clock supper) first Friday. Garfield V. Cox, Clerk, 5747 Kimbark Avenue.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a. m., Church School 9:45 a. m., Flora A. Henshaw, Clerk, 3193 West 36th Avenue, Phone Gl. 5686.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a. m.; Meeting for Worship at 11 a. m.; James R. Furbay, Minister. Phone: 6-5735.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th and Alabama Streets, 10:30 Unified Service. In September (2nd Sunday) we shall return to our regular morning worship time at 10:45.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a. m. Evening Service, 7:30 p. m. Donald B. Spitler, Minister. Phone 638-215.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a. m.; Morning Worship, 11 a. m.; Evening Worship, 7:30 p. m., Kenneth Pickering, minister. RI-8406.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 a. m. Mid-week meeting Wednesday, 7:45 p. m. Everett W. Chapman minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a.m. Walter H. Wilson, minister, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 144 East 20th Street, New York, from May 5 through September, each Sunday at 11:00 a.m. All Welcome.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church school, 9:45 a. m. Worship services, 11:00 a. m.; 7:30 p. m.; Christian Endeavor, 6:30 p. m. Charles A. Lampman, Minister. Phone SYcamore 6-3629. Office, SYcamore 6-3372.

PORTLAND, OREGON

Second (Lents) Friends Church, 5808 S. E. 91st Ave., at Foster Road, Portland 6, Oregon, morning worship 11:00, evening worship 7:30, Bible School 9:45, Christian Endeavor 6:30, Carl D. Byrd, pastor, 5728 S. E. 91st Ave., Portland 6, Oregon, Phone SUnset 1005.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

SHREWSBURY, NEW JERSEY

Friends' meetinghouse, Broad Street and Sycamore Avenue.; Divine Worship, Sunday at 3 P. M., June to October. Clerk: James Deane, 469 Bath Avenue, Long Branch, New Jersey.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

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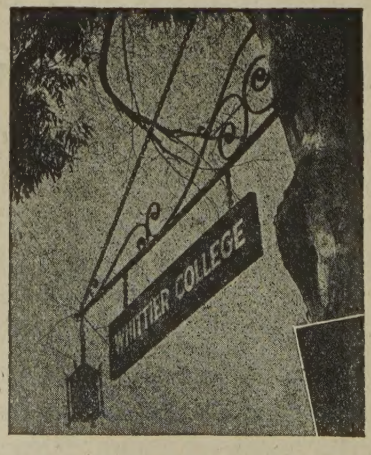
For a catalogue and application blanks address

GEORGE A. WALTON, *Principal*, Box 351, GEORGE SCHOOL, PA.



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